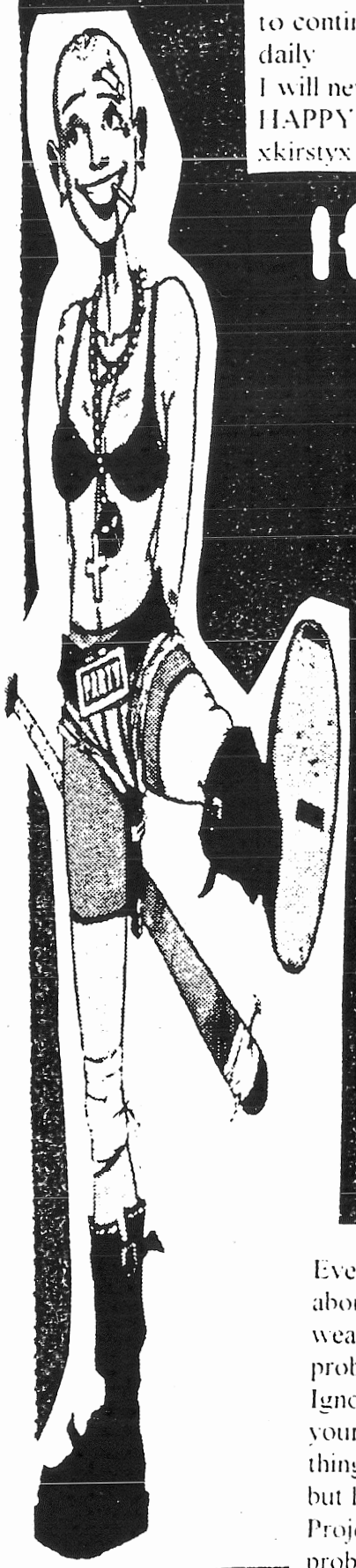
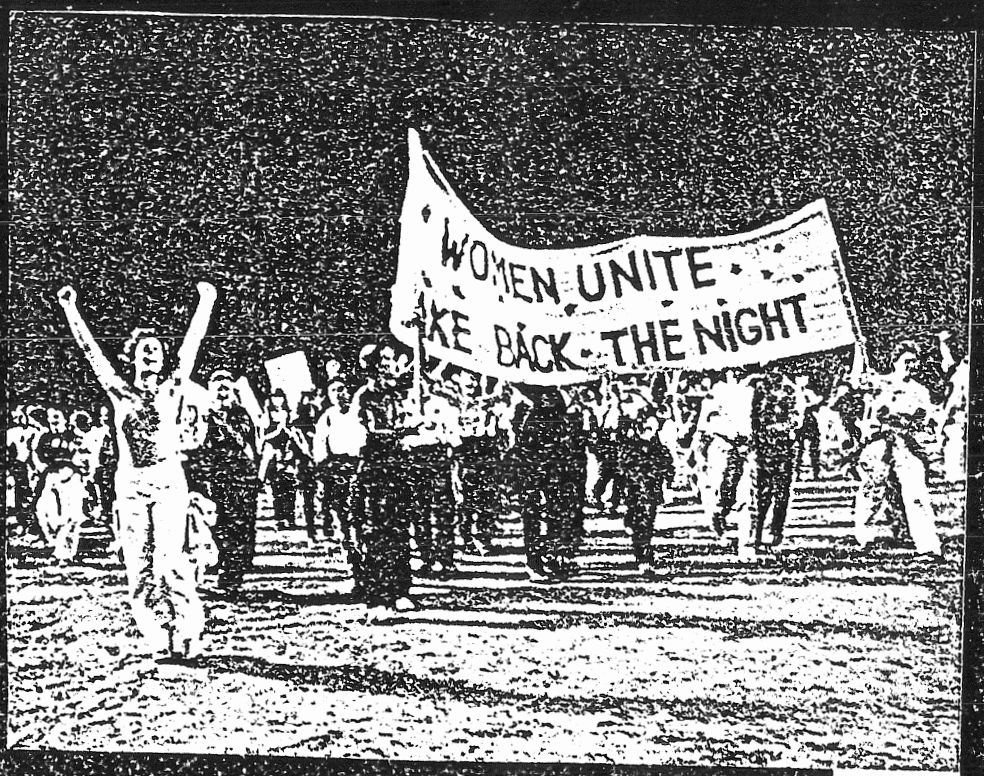
NO APOLOGIES

FEMINISM LIVES

Well, we are back with issue number 2 Thankyou to the many people who wrote in response to issue one, it was a huge success, with about 200 copies read Thankyou for the encouragement to continue My mind is deep, my love for hardcore music still remains, and my strength grows daily
I will never stop fighting and I will never run out of things to say
HAPPY READING
xkirstyx



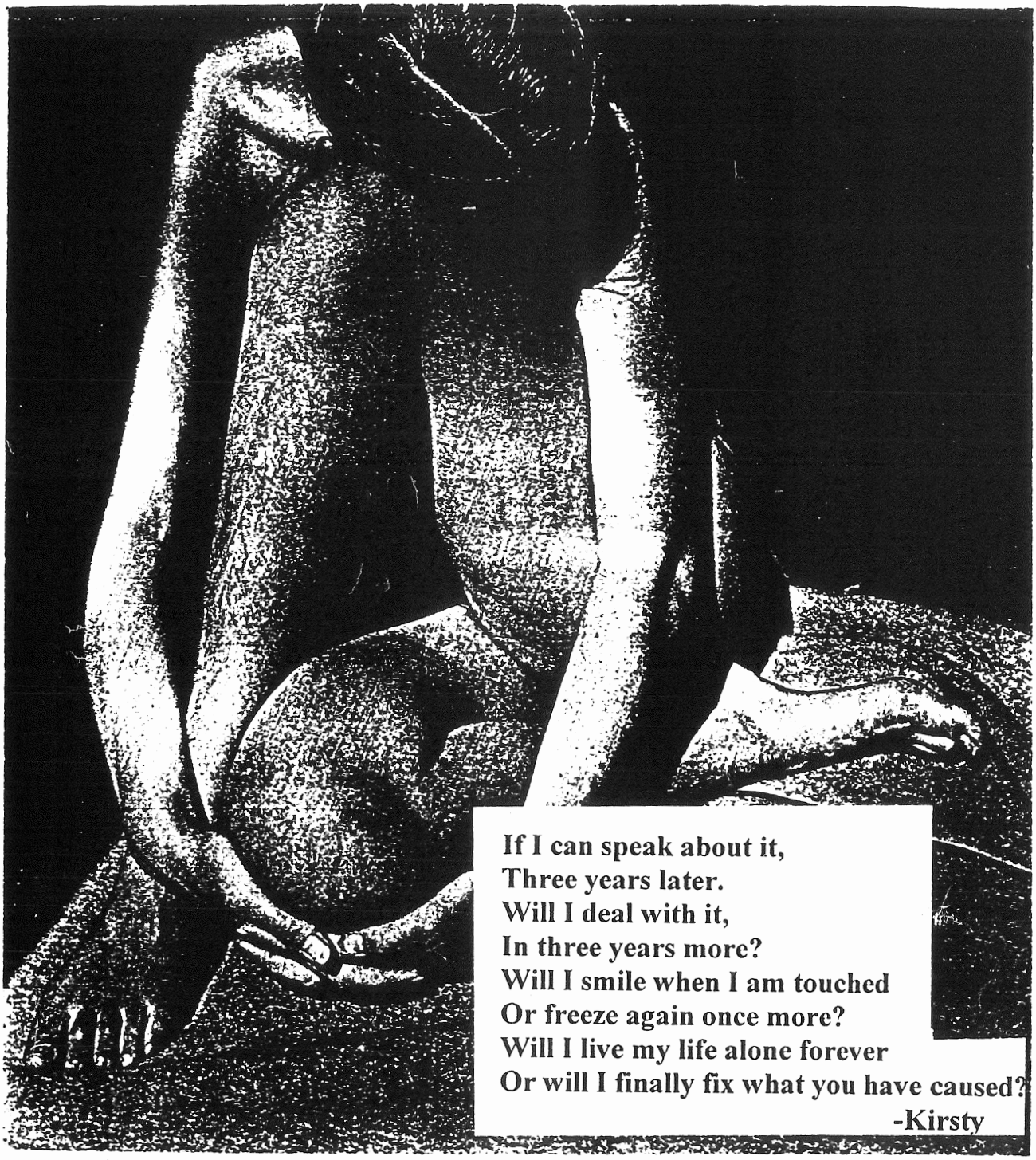
If not you, then who?



Bonnie Burt

If not now, then when?

Every person is born with a conscience, when this is activated the result is guilt. Guilt brings about feelings of negetivity We are taught at an early age thatadmitting that you are wrong is weak, so most people learn to react to guilt using protective mechanisms yet not dealing with t problem
Ignorance is a common form of guilt release Denying that the situation is even real, distancing yourself from the source of the problem, and ignoring that you even have a part in the whole thing Pretend that you are an innocent by stander looking in. Very effective in releasing guilt but how effective is dishonesty to yourself?
Projection is another form of guilt relief Turn the situation around and blame the source of the problem Build the walls around you, defensive approach Anger at someone else to free the guilt you are feeling
Issue one of No Apologies somehow activatied alot of peoples consciences We experienced ignorance, we experienced projection
I did not mention any names- I have no control over the emotions you feel so dont blame me if you are guilty
just admit yourself truth, you do not fool me



If I can speak about it,
Three years later.
Will I deal with it,
In three years more?
Will I smile when I am touched
Or freeze again once more?
Will I live my life alone forever
Or will I finally fix what you have caused?
-Kirsty

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Break the silence, Break the cycle

'Make an Effort to remember failing that create' Les Guerillas.

Many people who have lived before us have had similar ideas, similar convictions, & similar concerns.
Some of these ideas & convictions have been forgotten by silences. '**His**tory tends to bury what it seeks to reject' Adrienne Rich.
Some of these ideas & convictions are remembered.
Others are not consciously discovered or recognised as remnants of the past although they live on.
Jung thought that this similarity/ commonality of meanings, themes, & issues was evidence of a 'collective unconscious', which we are all born with.
One of the characteristics of western patriarchal culture is to deny this similarity, this is done by a process I will call 'splitting' it involves dividing everything into dichotomies or binaries like good vs bad; black vs white; poor vs rich; old vs young; wimmin vs men; beauty vs ugly; us vs them; mind vs body, the individual vs society & so on. Part of the dichotomy is assigned a positive value, whilst the other part is assigned a negative value. Our whole language is based on this premise, & language has much power to limit & create our realities. Capitalism is another tool also based upon this premise & like language it is one of the most effective ways in which 'splitting' divides us in order to conquer.
According to this way of thinking, (or should I say also way of acting?) there is no middle ground, no grey area only an either/or.
Our language has taught us well, to think & act in a divided way. 'Splitting' all too often prevents us from making connections between the past the present & the future.
'Splitting' divides us not only from others, but also from ourselves.
'Splitting' has allowed us to discriminate against others on the basis of difference whilst ignoring our sameness. [Difference is supposedly negative]
'Splitting' excuses oppression [certain people are better or more worthy than others] it also prevents us from recognising the connections between different types of oppression, by doing so it prevents change by encouraging a 'single issue approach' to change [We must fight for one cause & one cause only.]
'Splitting' also hinders change in the sense that if our thoughts are split, & divided, we are confused, & therefore less likely to take action, less likely to fight. This confusion generated by splitting ensures that what is inside stays inside, stays 'private'.
In order to change the world we must first change ourselves. We can begin to do this by changing our thoughts our way of thinking about the world; yes we do have the power to determine our own thoughts, our own emotions, & our own actions. One way to change our way of thinking about things is to look for & to focus on the similarities as well as the differences.
People can only realise the similarities between their own experiences & concerns & the experiences & concerns of others, when the 'private' is made 'public' when the 'private' is OUT-SPOKEN. Talked about.
By being OUT-SPOKEN people can realise that they are not alone, that others have had similar experiences, that they do **not** deserve to be treated in an inappropriate way, & that they can do something to change, & prevent others from being treated in similar ways. By recognising that a 'private' problem is really a 'public' problem, the 'private' problem becomes an 'issue' & action is more likely to be taken.
It takes a hell of a lot of effort, & courage to make the 'private' 'public'. To point out the similarities. If we haven't already been beaten down others, others will inevitably try to beat us down as we try to express our opinions & as we fight for our convictions by silencing us in all sorts of creative ways. [People who's privilege feeds off your's or someone else pain usually want things to stay the same.] This is why I think that everyone, especially members of oppressed or marginalised groups & those who hold convictions of a minority need to address issues of confidence & self- esteem. When we have confidence in ourselves others will have confidence in us also; this confidence is essential for change to occur. We also need to learn patience. Change is a slow process, & we must remember that we are challenging belief systems that have been built up over **many** years.
I think the most common theme, would have to be simply 'survival'. In order for us to survive we must first learn how to survive, we learn this from others, we would not be able to survive without others, others would not be able to survive without us.

'It is in this sense that I see my straight Edge identity, veganism & feminism are all ultimately connected.'

In our society some people have a better chance at survival than others. Many people survive at the expense of others- privilege all too often results in someone else's pain. Power can inhibit survival. Power like change manifests itself in many shapes, sizes & forms.
Due to the capacity of power to inhibit survival, some basic themes have emerged & repeat themselves in many different ways. There are many different ways of saying the same thing. These are basically that there are more effective & equal ways for **all** of us to survive. In order to survive we must find ways to deconstruct the power that inhibits our survival; there are many ways to do this, which allow us to take back the control of our own bodies & our own lives. People **always** find ways to resist tyranny & to defy authority. I came across a good example of this when I was reading the other day it was cited in the book Anarchism & other essays by Emma Goldman. There was or still is a group of wimmin called 'WITCH' (Wimmins International Terrorist conspiracy from hell) who proposed the idea of 'abortion ships'. These were basically floating hospitals which would carry wimmin just beyond the 12 mile limit, so that they could perform abortions in a safe & decent manner for a reasonable fee.
An example would help to clarify what I'm trying to say, by enabling me to demonstrate the connections between the past the present & the future, the shared & continuous nature of ideas, struggles & convictions.
In the late nineteenth & early twentieth century, a movement was formed, called the Temperance movement. This consisted largely of wimmin. It was a reaction to the large volume of alcohol consumed & the connection wimmin made between battered wives & drunk husbands. These wimmin, advocated abstinence from alcohol, they closed down pubs & some of these wimmin were quite radical, like 'Carry Nation' she took direct action by smashing bar fixtures & stock with a hatchet. The temperance movement had close links with the battle for suffrage, & religion, & feminism generally, Elizabeth Cady Stanton, & Susan B Anthony were involved in the Temperance movement. Some of these wimmin not only made the connection between wimmin battering, voting & male dominance, they also made the connection between meat eating & male dominance. Some of these wimmin were, in other words, vegetarians.
It is not only sXe kids who perceive alcohol as poison. Apart from those involved in the temperance movement many religions have also advocated this view for a long time. Today beer drinking & meat eating are very masculine activities in Western or more specifically Australian culture. It is in this sense that I see my sXe identity, veganism & feminism R all ultimately connected. To me they all stand for their own separate things but together, they stand for a rejection of male power & male control, as well as a challenge to that power & control. Reading, learning, & communicating with others has helped me to make this connection, to destroy some of the 'splitting', & it is part of my on going process of self discovery. You can make your own connections. We can learn from the past, from the battles people have fought before us, we can assess & implement those strategies which we think are best, learning from the mistakes of others rather than repeating them, & we can come up with new & creative strategies in order to challenge & dismantle existing power structures.
Never give up.
MICHELLE.

TECHNOLOGY IS CONQUERING NATURE
RAPE I'D CALL IT
NOWADAYS I'M JUST RAW MATERIAL
AND I'M JUST LABOUR
FROM PROTEST TO RESISTANCE

BARBIBUSTERS

FRUITS WHO FALL????

Former Straight Edger

Just like with christianity sometimes the most full on preachers lose faith. Just like with homophobia, sometimes the most homophobic possess gay tendencies. Just like with straight edge, sometimes the most militant self-righteous will fall first. NSW's latest trend it to be anti-PC. We abolished the veganism, the vegetarianism, the respect for wimmin, I guess it was only a matter of time before those "poison free warriors" realised that sxe is a political belief too.

For some, it was just a lack of commitment, for others it was the thrill of being without rules, and for some they were never really sxe in the first place?? Whatever the reason, these people have made a choice and we must accept it.

These people may be your friends, they may be your enemies, but regardless of your relationship or your feelings on their loss of conviction, no person has the right to ridicule, belittle or pass judgement on another. Please reflect on why you chose to be sxe in the first place. For me, it was a choice to better my life, it was not because my friends were or favourite bands were. It was a personal choice, and this is how it must remain.

With this in mind, I would like to address the issue of sxe and the loss of conviction.

Sxe is a label that embraces. It has a welcoming quality due to the simple fact that abstaining from addictive substances challenges what is "cool" what is "social" and what is "normal". Instead of standing alone with these ideals, it gives you something to relate to, a sense of belonging and a sense of pride in our choice for those who have decided that ONE LIFE DRUG FREE is for them too.

To draw and X on your hand, to stand beside your sxe friends, to sing along to sxe anthems all give you a sense of security and reinforce your ideals. Maybe this is the only political decision you have made, maybe this pride you feel has overcome your sense of equality, but all too often, people choose the "sxe means I'm better than you" mentality, and this is where the pure lifestyle turns sour.

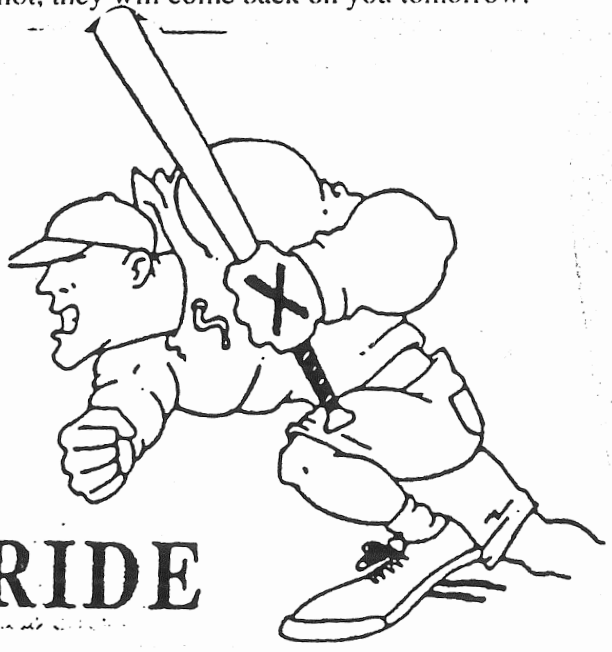
People start forgetting that sxe is individualistic and begin forcing their ideas down other people's throats. Some even use their physical power to indoctrinate others. In these circumstances it is not different to Salt Lake City sxe crews, except that here they may operate as individuals rather than groups. Same force, same aggression, same closed minds.

There is something strange about the "loyal to the grave" , "true 'till death" preachers that I would like to point out. When I first became sxe, I was in love with it. I was in love with the X, in love with the "unity", I wanted all the merchandise, nowadays I am still committed to a drug free lifestyle. I like all of the "cheesy" stuff that comes with being sxe but I have lost that sense of superiority. I no longer see myself as better or cleaner than the next person; I am sxe for myself. Some people never reach this point, and will continue to reduce others. This is where we should ask ourselves: why do the militant fall so easily? I may be wrong, but I feel it has alot to do with insecurity. To be secure with yourself is to feel peace inside and know that what you are doing is right for YOU. These people are constantly forcing their morals into themselves, convincing themselves that they are committed. For those who believe in themselves, there is no need to "kill junkie scum" or use shallow threats.

My point in all of this is that we, as people, should never think that we are above questioning, we should never believe that we are the exception to the rule. We are all capable of losing conviction, and all capable of being the FRUIT WHO FALLS.

Think about the words you speak, think about the actions you choose today, because believe it or not, they will come back on you tomorrow.

XKIRSTYX



"Straight Edge has become (much like Skinheads) a place for homophobic, mainstream macho attitudes to be injected into the Punk scene. While it is impossible and illogical to condemn those who choose not to drink, it is necessary to condemn those who choose not to think."

- THE PHILOSOPHY OF PUNK.

Meat

Dropped from a dead sack
Into this world
Washed clean.
Wide eyed and
A little shaky on my legs.
Like a cow
Full grown, now
I stand.
Ruminating over tufts
Of thought.
Content
To chew through tasteless grass
All day
To find a patch of clover.

Until one day
I was taken
Lead blindly
Out
Where?
Somewhere
Unknown
Dark.
Flies buzzed harshly
Stuck to blood-
My blood.

Shrieks from within
Terror
Grinding metal
Tearing flesh
Reflected in pools of blood
Sliced, diced, shredded, minced
Served,
Bitten through,
Torn apart,
Consumed.
For your pleasure.

-Jyoti Roy
15 3 99

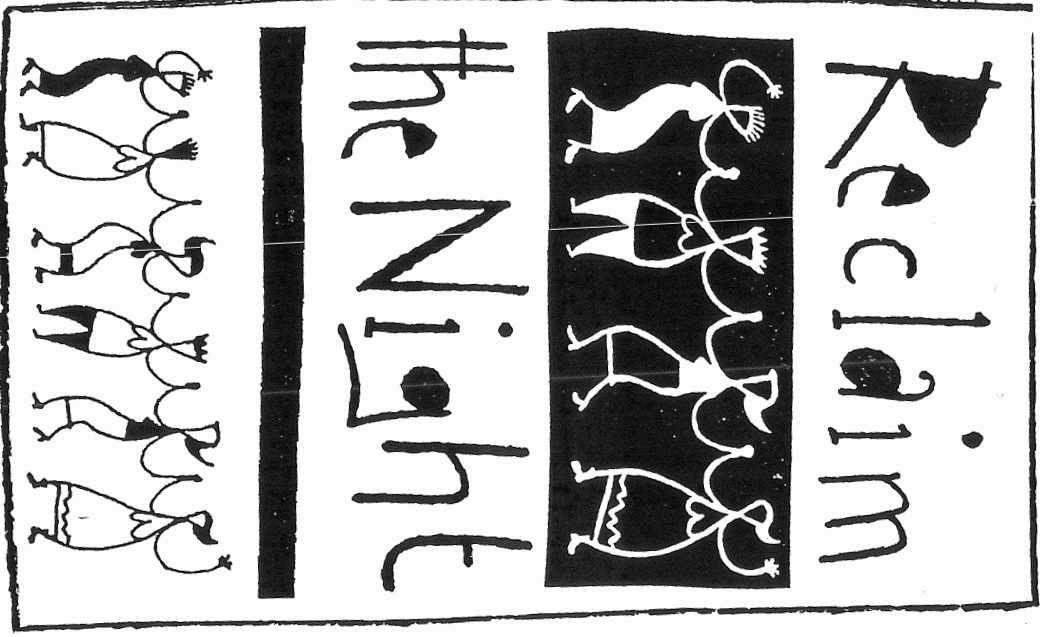
sky
sun
soil.

I take your tongue and your hands.
I blink;
ere I open my eye,
I have forgot.

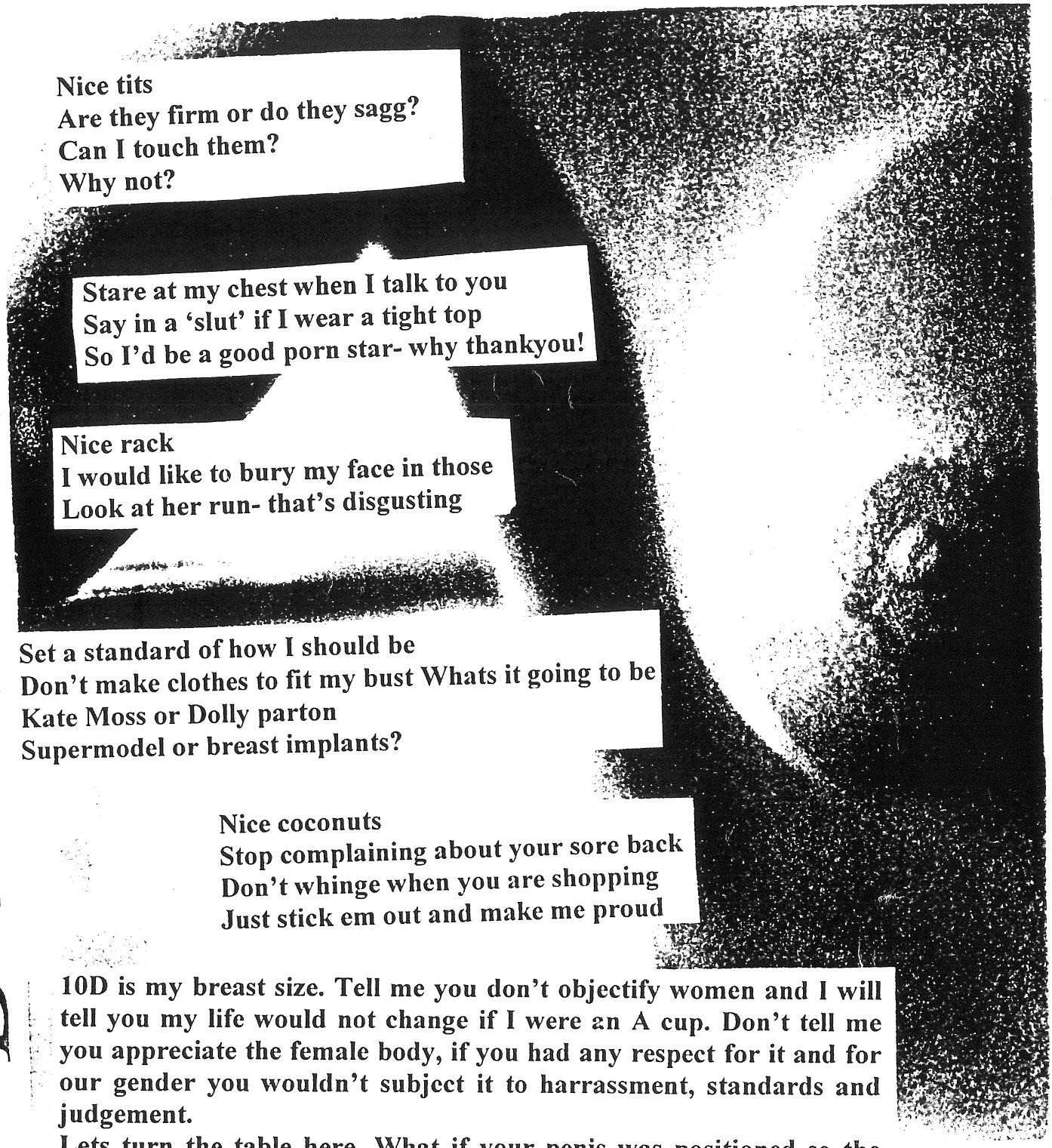
skin
seeps
blood.

I give you my words and my tools.
Your hand,
I shake within my glove:
My work is done.

Poem by Christine



BREASTS



Nice tits
Are they firm or do they sagg?
Can I touch them?
Why not?

Stare at my chest when I talk to you
Say in a 'slut' if I wear a tight top
So I'd be a good porn star- why thankyou!

Nice rack
I would like to bury my face in those
Look at her run- that's disgusting

Set a standard of how I should be
Don't make clothes to fit my bust Whats it going to be
Kate Moss or Dolly parton
Supermodel or breast implants?

Nice coconuts
Stop complaining about your sore back
Don't whinge when you are shopping
Just stick em out and make me proud

10D is my breast size. Tell me you don't objectify women and I will tell you my life would not change if I were an A cup. Don't tell me you appreciate the female body, if you had any respect for it and for our gender you wouldn't subject it to harrassment, standards and judgement.

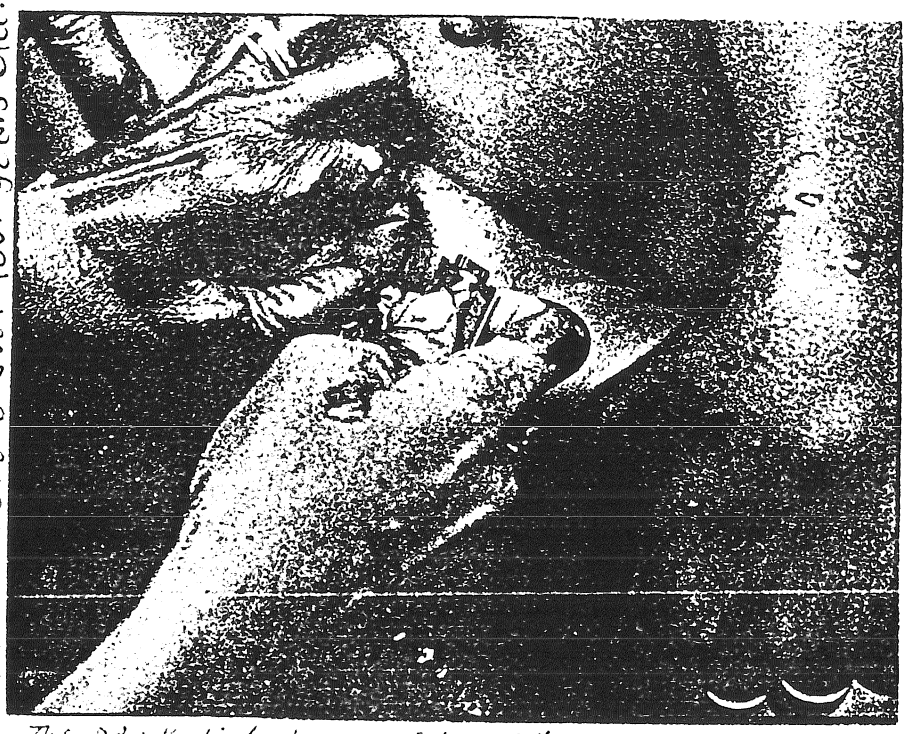
Lets turn the table here. What if your penis was positioned so the world could see its size and shape, it would no longer be hidden between your legs, so no more boasting about its massive size and wonderful qualities, this is reality. Imagine if women enforced the same behavioural pattern that you apply to my breasts. We would decide if we wanted to speak to you based on the size. We would look at it when we talked to you, ignoring eye contact. We would only want to be with men with large ones, we would plaster billboards all round town to advertise what you are not. We would set standards of how big you should be, and would make loud and insensitive jokes at you if you weren't [redacted] way above average, and if you were we would call you disgusting names when walking down the street.

MY breasts, MY sacks of fat, MY nourishment for my child, MY sexual arousal is not open to YOU unless I allow it to be.You may think I am going too far, tell that every woman who has ever looked in the mirror and asked " If only they were a little bit..."

-kirsty

FEMALE GENITAL MUTILATION

A brief look at causes and effects of FGM



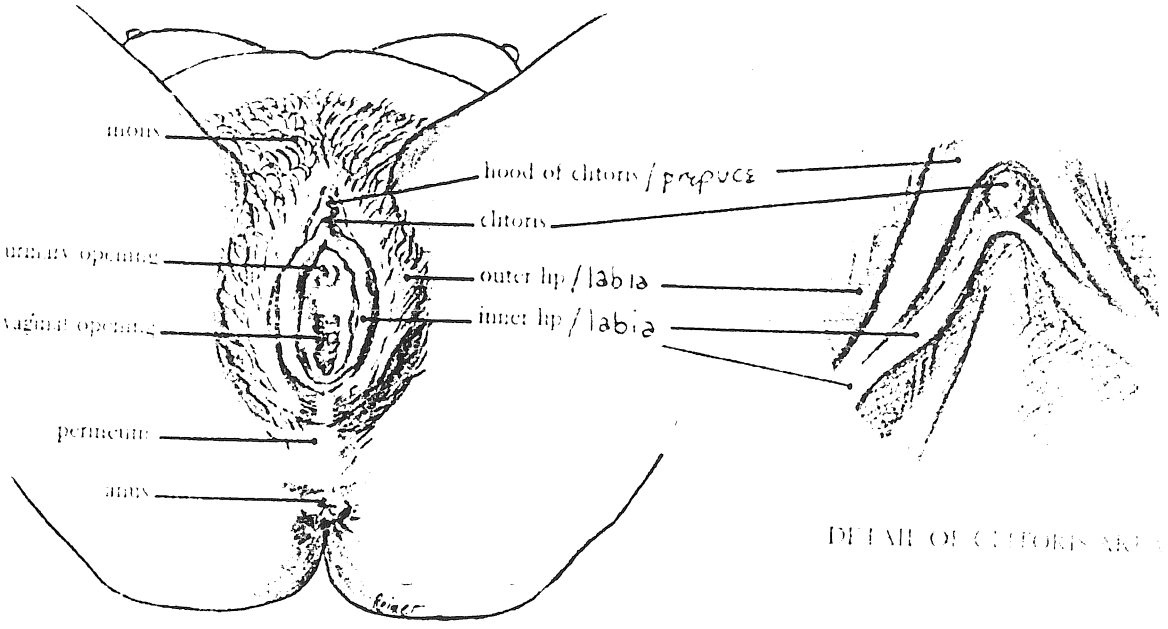
Kadi has the procedure performed with an old razor blade by the Kuankiso. She is just four years old.

Kadi is told not to cry, and has a dirty rag placed between her teeth to stop her doing so.

- The Day Kadi lost part of her life p. 37

There are four classifications of F.G.M, the most serious being infibulation, where the inner & outer labia are cut out, and the whole wound is sewn, leaving only a tiny opening.

ANATOMY AND PHYSIOLOGY OF SEXUALITY AND REPRODUCTION



VULVA

"The woman held a dirty razor blade, and I could see the dried blood on it from the person she had cut before me. I opened my legs, closed my eyes, and blocked my mind. I did it for my mother. The woman didn't just cut the clitoris – she cut everything including the labia. She then sewed me up tightly with a needle. All I could feel was pain. After I had been cut, I lay on the floor in agony. Then they tied my legs together to stop me from walking, so that I wouldn't rip open.

I was on my back for a month. I couldn't eat, I couldn't think, I couldn't do anything. I turned black, blue and yellow. I couldn't urinate – the pee just dripped out of me...I bled for the next two or three months. I nearly died. I wanted to die. I had given up on life" (Dirie 1998).

Before we begin to examine the causes and effects of female genital mutilation (FGM) it is important to recognise that this is a part of a culture other than our own and therefore needs to be looked at through a correct "cultural lense." That is, no matter how we may disagree with and be disgusted by this practice we cannot allow ourselves to barbarise, demonise or dehumanise those within the culture. It is important to understand that some womyn freely choose to have this practice perfomed on their bodies, although the majority of womyn are forced by their culture and society. In this cultural lense we can accept the practice as a part of culture and properly fight against it on the cultural level in which it appears.

The World Health Organisation (WHO) estimates that between 100 and 132 million wimmin have been subjected to female genital mutilation, with a further 2 million at risk each year (WHO 1996). The procedure is most often part of the iniation process of young wimmin, and predominantly effects wimmin in Africa. The WHO states that the practise itself can be divided into four types:

I Excision of the prepuce with or without excision of part or all of the clitoris.

II Excision of the prepuce and clitoris together with partial or total excision of the labia minora.

III Excision of part or all of the external genitalia and stiching/narrowing of the vaginal opening (infibulation).

IV Unclassified: includes pricking, piercing or incision of clitoris and/or labia; stretching of clitoris and/or labia; cauterisation by burning of clitoris and surrounding tissues; scraping (angurya cuts) of the vaginal orifice or cutting (gishiri cuts) of the vagina; introduction of corrosive substances into the vagina with the aim of tightening or narrowing the vagina; any other procedure which fails to fall into the above (WHO 1996).

The issue of female genital mutilation is complicated and must be addressed with sensitivity, especially by people who are outside of the culture effected. Many questions need to be answered before the enormity of the situation can be fully understood.

WHY IS FGM PRACTISED?

Though it is widely believed that there is a religious basis for FGM, there is no mention of the practise in either the

Koran or the Bible, and it is not a requirement in any religion. In both texts, one story relates the tale of the marraige of Ibrahima/Abram and Sarata/Sarai, and of how Sarata/Sarai, being unable to concieve, allowed Ibrahim/Abram to 'take' her handmaid Hadiara/Hagar. Sarata/Sarai became jealous of Hadiara/Hagar, and (following the Bible version) "Abram said unto Sarai (...) do to her as it pleaseth thee. And when Sarai dealt harshly with her, she fled from her face." (Genesis, 16, i-vi).

This story is believed by some to be the beginning of the practise of FGM, as Sarata/Sarai was reputed to have exised and infibulated Hadiara/Hagar, though there is no actual mention of this in any version of the story (Thiam 1986).

Custom and tradition are the major reasons why FGM is practised, though many other reasons are given by the inflictors, as Alice Walker notes through her character Tashi:

> "Our leader said we must keep ourselves clean and pure as we had been since time immemorial – by cutting out unclean parts of our bodies." (Walker 1992 p 112).

Prevention of promiscuity and pregnancy, assurance of virginity upon marriage, increased male sexual pleasure, hygene and affirmation of identity are other reasons given for the practise of FGM. However, it is certain that there are no justifications for the practise, and upon study of the effects of FGM, the reasons why it is practised become clear. To ensure that FGM is practised, is to ensure that millions of wimmin worldwide forfeight their sexual and reproductive freedoms, in addition to being subjected to a life of agony at most and total discomfort at least.

> "it's function, which has nothing to do with any religion, escapes no-one. It constitutes the most eloquent expression of the control exercised by the phallocratic system over female sexuality" (Thiam 1986 p 60).

HOW IS FGM PERFORMED?

As a cultural practise that is hundreds of years old, the carrying out of FGM is assigned to a certain womyn of the village or area. The role of performing FGM is usually passed on from mother to daughter, and the "witch" often has much social prestige.

The exision may be performed using a number of crude tools, such as razor blades, pieces of broken glass, scissors or knives. No anasthetics are used in the majority of circumstances. Healing time varies between weeks and years; a womyn may have to spend many months lying on her back with her legs tied together in an attempt to speed the healing process.

HEALTH CONSEQUENCES OF FGM

Health consequences of FGM are both serious and likely to be long term. There has been little documetation on the psychological effects of FGM, though some of the short and long term physical effects are listed below (taken from WHO).

Short term complications;

Haemorrhage
Shock
Infection

Urine retention
Injury to adjacent tissue

Long term complications;

Bleeding
Difficult micturtition (difficulty in urinating)
Recurrent urinary tract infections
Incontinence
Chronic pelvic infections
Infertility
Vulval abscesses
Keloid formations (vicious scars)
Dermoid cysts
Neurinoma (whole genital area becoming permanantly painful)
Calculus formation
Fistulae (continuous leaking of urine or faeces)
Sexual dysfunction
Difficulties in menstruation
Problems in pregnancy and childbirth
Risk of HIV transmission

Intercourse can become an ordeal for wimmin who have been infibulated. The vaginal opening is tiny, in some cases as narrow as the width of a matchstick (Walker 1992). On the first night of marriage, the husband may either try to force himself into the vagina, though as this is nearly impossible, he may cut her with a knife. Sex is agonising, though in many cases, it appears that the man cares little about the pain the womyn is suffering, though not always (Thaim 1986).

Childbirth is not merely an ordeal, but also very dangerous for both mother and child. Constricted birth canal and vaginal opening may bruise the child's head, causing minor brain damage. As hardened tissue surrounding the vagina must be cut, excessive bleeding is a threat. Many womyn are "re-sown" following birth, though as a result of education some womyn chose not to have the procedure repeated. The cutting of tissue can present problems, as Walker's character Tashi notes:

> "The obstetrician broke two instruments trying to make an opening large enough for Benny's head. Then he used a scalpel. Then a pair of scissors used ordinarily to sever cartilage from bone. All this he told me when I woke up, a look of horror lingering on his face" (Walker 1992 p 55).

Health problems are likely to be present throughout the womyn's lifetime. Urinating may take ten to fifteen minutes, whilst menstruating may extend to several weeks as the blood builds up and has little room for release. The bloating caused by the build up of menstrual blood may be mistaken for pregnancy, which can cause problems, especially in unmarried girls.

> "cramps caused by the residual flow that could not find its way out, was not reabsorbed into her body, and which had nowhere to go. There was the odor, too, of soured blood, which no amount of scrubbing (...) ever washed off" (Walker 1992 p 61).

WHAT IS BEING DONE ABOUT FGM?

Action taken to stop the practise of FGM must be undertaken with sensitivity. These practises are part of many cultures, and for a person separate from that culture to criticise and recommend changes is barely appropriate. However,

it must be realised that no matter how important this practise is to a culture, it is MUTILATION that leaves permanent physical and psychological scars. As the Director-General of the WHO noted in 1994:

> "Our purpose should not be to criticise and condemn. Nor can we remain passive, in the name of some bland form of multiculturalism(...) we must always work from the assumption that human behaviours and cultural values, however senseless or destructive they may look to us from our particular personal and cultural standpoints, have meaning and fulfil a function for those who practise them (...) what we must aim for is to convince people, including women, that they can give up a specific practise *without* giving up meaningful aspects of their cultures."

There are in fact a few groups ready to dedicate their time and energy to finding proper solutions to the prblem of female genital mutilation. One such group is FORWARD, Foundation for Women's Health, Research and Development. In 1995, FORWARD helped to pass law in British parliment which made clitoridectomy illegal. FORWARD offers psychological, medical and economic help to womyn who have undergone genital mutilation. FORWARD also works in other areas of womyn's health throughout Africa.

The United Nations has made several recommendations and resolutions including recognition of FGM as a gender-based violition (rather than just a cultural practise). All governments, international groups and non-government organisations have been urged to develop policies to eliminate all forms of FGM.

Changes must be made at ground level. It appears that the best way to facilitate change is for governments of countries that practise FGM to condemn the practise, and to instigate education programmes that aim to alter perceptions of the need for FGM, and to highlight the ill-effects. As speaking of FGM is often culturally taboo, education and awareness must be spread to all sectors of the community, as some males may not be aware of the extent of the damage caused by FGM. Wimmin in effected areas must also stand up and stand together to tell of their suffering and to prevent their daughters experiencing the same fate. The international community can assist in the eradication of FGM by encouraging culturally appropriate awareness and education programmes, and by condemning the procedure. Though this practise has been inflicted upon wimmin for hundreds of years, and though it may take some time before it is stamped out altogether, action must be taken immediately. Each year, another 2 million suffer. This practise must stop.

> **"I recognised the connection between mutilation and enslavement that is at the root of the domination of women in the world"** (Walker 1992 p 131).

written by Christine with assistance from Matt.
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correspondence appreciated!

Readings

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World Health Organisation (1996) *Female Genital Mutilation: Information Pack*. http://www.who.int/frh-whd/FGM/infopack/English/fgm_infopack

Kadi sits crying, following the operation. The two wimmin perform the procedure on another girl. Note the chicken blood splattered on the walls to mark the space as 'sacred.'

- The Day Kadi Lost Part of Her Life - p. 39

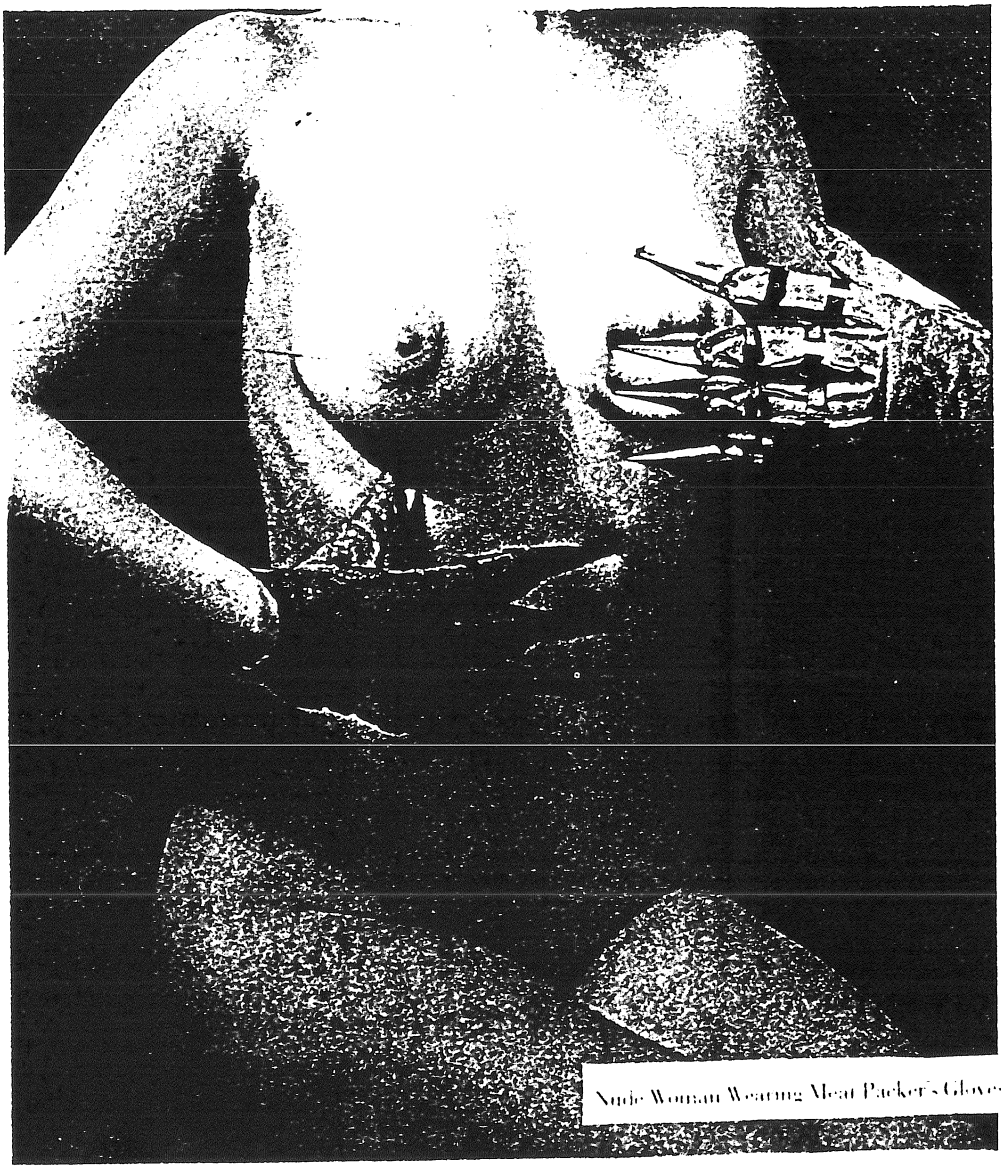
'The abbess has just put the kipehook on all other purveyors of the French flesh market. She does not keep her meat too long on the hooks, though she will have her price; but nothing to get stale here. You may have your meat dressed to your own liking, & there is no need of cutting twice from one joint; & if it suits your taste, you may kill your own lamb or mutton for her flock is in prime condition, & always ready for sticking. When any of them are *fried* they are turned out to grass, & sent to the hammer, or disposed of by private contract, but never brought in again; consequently the rot, bots, ganders & other diseases incidental to cattle are generally not known here.'

–From a nineteenth century guidebook to brothels.

As cited in Adams, Carol. J. (1991) The sexual politics of meat.

When we have learnt that the slaughter of animals for our consumption is acceptable, it becomes okay to slaughter them & to eat them, because animals become somehow less than humyns. The same ideology is applied to wimmin & the slaughter & violation of wimmins bodies for men's consumption becomes acceptable, it becomes okay for men to treat wimmin as less than them, somehow not humyn, & it is expected that wimmin allow themselves to be treated in such a way. It's not okay to consume animals, & it's not okay for men to consume wimmin. Animals do not exist for our entertainment & for our consumption. Wimmin do not exist for men's pleasure & men's consumption.

MICHELLE.



Nude Woman Wearing Meat Packer's Gloves

BOYCOTT!!

One day I remember some kid asking me why I had 'Drug Free Youth' on my bag and school, he was kind of being an asshole about it so I gave him this dumb grin and said "What do you reckon?" but sort of shrugged it off and walked off I remember clearly how funny this dude thought he was asking me an obvious question. I kind of felt like Mark on Pump Up The Volume when he's all shy and stupid at school.

Anyhow, I got to thinking what it means to me, personally, as opposed to rehashing some bands cliche slogan "It means my friends will always be true to me", so I sat down with my thoughts in front of this lumiscent screen, scratching my scalp and typing.

First up, the drug part is pretty obvious. By drugs, I mean substance abuse, and in terms of basic recreational drugs, like beer, tobacco, marijuana and LSD, acid, heroine, cocaine, speed, ecstacy and all that shit. Basically anything I would put in my body under the impression that it would fuck with my head, all in the hope of having a good time.

Free, from from drugs and their hold over people. I've watched people become slaves to tobacco, marijuana and alcohol, just normal kids out to have a good time getting involved with the wrong things. Also, I'm free from that entire culture, free from the teenager 'mature age' attitude that you can escape the 'worst years of your life' if you go through them fucked up. The problem is, that you can never escape reality kids. I'm also free from the desire or pressure to conform to this sort of thing. When I say pressure, I'm talking primarily indirect pressure: advertisements, weekend party stories and 'the acceptable teenage' way of dealing with your life.

Youth, duh. I'm young, which kind of stresses the importance of the whole things, because while I'm sure more older people do all that shit than little kids, I'm kind of saying "Fuck You" to that entire industry.

In terms of anarchy, being drug free is not only in opposition to the tobacco and alcohol industries but also those losers that push it onto kids at school or at concerts, much like advertising tells us we should all be concerned about our skin and our weight and whether our clothes are in, whether our shampoo is trendy, whether our fucking toothbrush has an extendable head or not – it all comes down to someone telling you to buy something because they're selling it and it's (apparently) what you really really need. This is to me no different to the cigarette companies paying action heros to smoke cigarettes so they can show an image of strength associated with cigarettes, or alcohol being associated with being a true blue Australian yobbo redneck sheep fucker. Anarchy should be in opposition to this sort of mentality, and as I aspire to anarchy I can use this as a kind of cornerstone in my personal fight.

Of course, with the idea of being free comes the idea of being caught, enslaved and captured. You look around and you see the slaves to alcohol and drugs everywhere – most people in our society are dependant on some sort of drug. So, who do we blame? Do we go out and punish the slaves? Put it this way – if we were to liberate a bunch of overworked, underfed and underpriveleged people from a sweat shop manufacturing, say, slogan shirts with "Faggots Suck" on them, would we automatically punish these people for being slaves to some rich corporate mother fucker whose been using their bodies? It doesn't seem fair, does it? To me, it's not fair blaming people who are dependant on drugs. Sure, some may push their dependancy on others but when you open up your eyes and look around, you'll see that their parents probably did dope, and their brothers and sisters too, so they were bred and brought up to do dope. It's just like those retards who blow up McDonalds. Sure, McDonalds suck, I fucking hate McDonalds, but the destruction of human lives in the hope of setting a lesson is plain ludicrous. If you're going to be militant, understand a lot of people haven't had the opportunities you have to reach where you are today. This disrespectful attitude of 'we're better than you because we're free' is so immature, imagine saying this to some sweatshop worker. Same principal.

The drug free youth need to start focusing on the real enemy – the fat, rich, corporate scumbag who smokes a cigar and wears a pin stripe suit with a Hawiian style tie. This is the mother fucker than is fucking our mother. He's the slave driver, the creater of slaves and the continuation of a slave population. Boycott this fucker and you've helped solve the problem. Encourage people, don't make them, show them that this guy is the cause of most of what's fucked up in their miserable lives.

The use of boycotting as a tactic, as well as education, is much more effective than hardline or plain assholish behaviour.

In terms of the meat and dairy industry, the situation is obvious when you are presented with the facts. It's so ridiculous to preach the values of a unified and equal society when the treament of non-human animals is so barbaric due to your own actions.

Many people can distance themselves when cosuming these products, under the guise and protection of not being directly responsible for the deaths. Ie. You didn't go into the slaughterhouse and slit the neck of the sheep. But the reality is that meat is murder, and that whether directly or indirectly the product you're consuming has caused the death of an animal.

Personally, I couldn't imagine living with the conscience of being responsible for the lives I've taken, if I continued my life as an omnivorous animal. It just doesn't make sense to me why.

But I know that many people who read this wouldn't be vegan or vegetarian and may take offence at my words.

To sum it up, true respect for animal rights must be omniscent with true respect for human rights. The boycotting of the meat and dairy industry not only contributes to the loss of profit these mass murderers would suffer, but also the gain in your own health and well being.

Heterosexuality is a political institution, a bastion of male power, which due to its pervasive & compulsory nature does not get challenged nearly as much as it should.
Heterosexism, & sexism are ways in which the political institution of heterosexuality is maintained, social & political status is only given to those relationships that are heterosexual.
Heterosexism is 'the belief in the inherent superiority of one pattern of loving & thereby its right to dominance.' [Sister Outsider. Audre Lorde.] Nearly everywhere we look we see only one pattern of loving, this one pattern of loving is heterosexual. We learn that as long as one has a partner of the opposite sex everything & everyone, will be fine & dandy. In ads, in the movies, on the television, in real life (marriage), in books, in fairytales.
Heterosexuality becomes compulsory, and as a result 'The sexes are not spatially & relationally separated as in other cases of domination & subordination... Blacks do not live with racists, gays do not live with 'poofter bashers', and trade unionists do not live with employers. But wimmin do live with men, in close intimate, even loving relationships with them.' [Power & Protest, Burgman] Wimmin are encouraged to maintain men & to depend on men. 'Wimmins maintenance of men, voluntary or forced, paid or unpaid, is what generates mens power & enables them to continue living on wimmins energy.' [Anticlimax, Sheila Jeffreys] Perhaps this has been one of the many barriers to change, as it ensures that not only is heterosexuality compulsory, sex is too, the outcome of this is all too often 'Our bodies speaking their language, & our minds thinking in it.' [Intercourse, Andrea Dworkin] & 'the masters tools will never dismantle the masters house' [Sister Outsider, Audre Lorde]

Homophobia has typically been defined as an 'irrational' fear of lesbians & gay men, this definition relegates homophobia to the 'private sphere' & prevents us from recognising or challenging the ***cultural*** nature of homophobia. Homophobia is a 'public issue', it is ***not*** an 'irrational fear'; culture makes it 'rational' & 'acceptable' through Heterosexism.

One of the ways in which heterosexism manifests itself is through the stigma attached to the label 'lesbian'. The penis is the

centre of our patriarchal world, men worship it & wimmin are expected to worship it too. Is this why Lesbians are such a threat - they don't worship the penis, & by not doing so they are challenging the foundations of patriarchal society - Refusing to maintain men? 'Lesbians are threatening to both heterosexual, & gay men because their lives are not organised around the penis, & the penis is in no way necessary for lesbian existence' [Anticlimax, Sheila Jeffreys] As a result to be a lesbian is to be an 'anathema' in our society (& in hardcore). Thus the word 'lesbian' is employed as an insult, just as the words 'faggot', 'poofter' & so on are. In this way the lesbian label is used to define the boundaries of acceptable female behaviour, just as the words 'faggot', poofter & so on are used to define the boundaries of acceptable male behaviour, which are all of course heterosexual behaviours. Femininity & masculinity become code words that imply heterosexuality. The outcome is that whenever a womyn challenges traditional gender roles, she is called a lesbian, & whenever a male challenges traditional gender roles he is called a 'faggot' & or 'poofter' or if he is 'hardcore' he is called a 'fruit' the ultimate hardcore insult. (When meat is 'masculine' & constitutes a man, vegetables & fruit become 'feminine' & constitute a womyn, or an effeminate man.)

'The lesbian label is a political weapon, that can be used against any womyn who steps out of line. Any womyn who defies traditional gender roles is called a lesbian. Any womyn who chooses a male-identified career is called a lesbian. Any womyn who chooses not to have a sexual relationship with a man is called a lesbian. Any womyn who speaks out against sexism is called a lesbian. As long as wimmin are afraid to be called lesbians, this label is an effective tool to control all wimmin & to limit wimmins challenges to sexism.' [Griffin, 1992]

Hardcore is not immune. How many of you sitting there reading this, have called me & or my friends a lesbian? The lesbian label has been used as a political weapon in hardcore (yeah that's right everything we do is political whether you choose to admit it or not), it has been ascribed to any womyn who has stepped out of line. By now you will know that calling me a lesbian will never shut

me up, I am not afraid to be called a lesbian, although I think that many wimmin are. That's *one* of the *many* reasons why this discrimination needs to change; inequality needs to be eradicated on all fronts. It doesn't matter if we are dykes, if we are gay, if we are bisexual, if we are transsexual, or if we are heterosexual, it is necessary for *all* of us to challenge these manifestations of power. To refuse to use these words as insults, to refuse to be afraid, to stop assuming that everybody is by nature heterosexual. The personal is political, & sexuality is a 'public issue', it's about time all of us started making it one!

Michelle Jury
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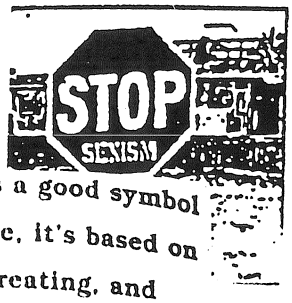
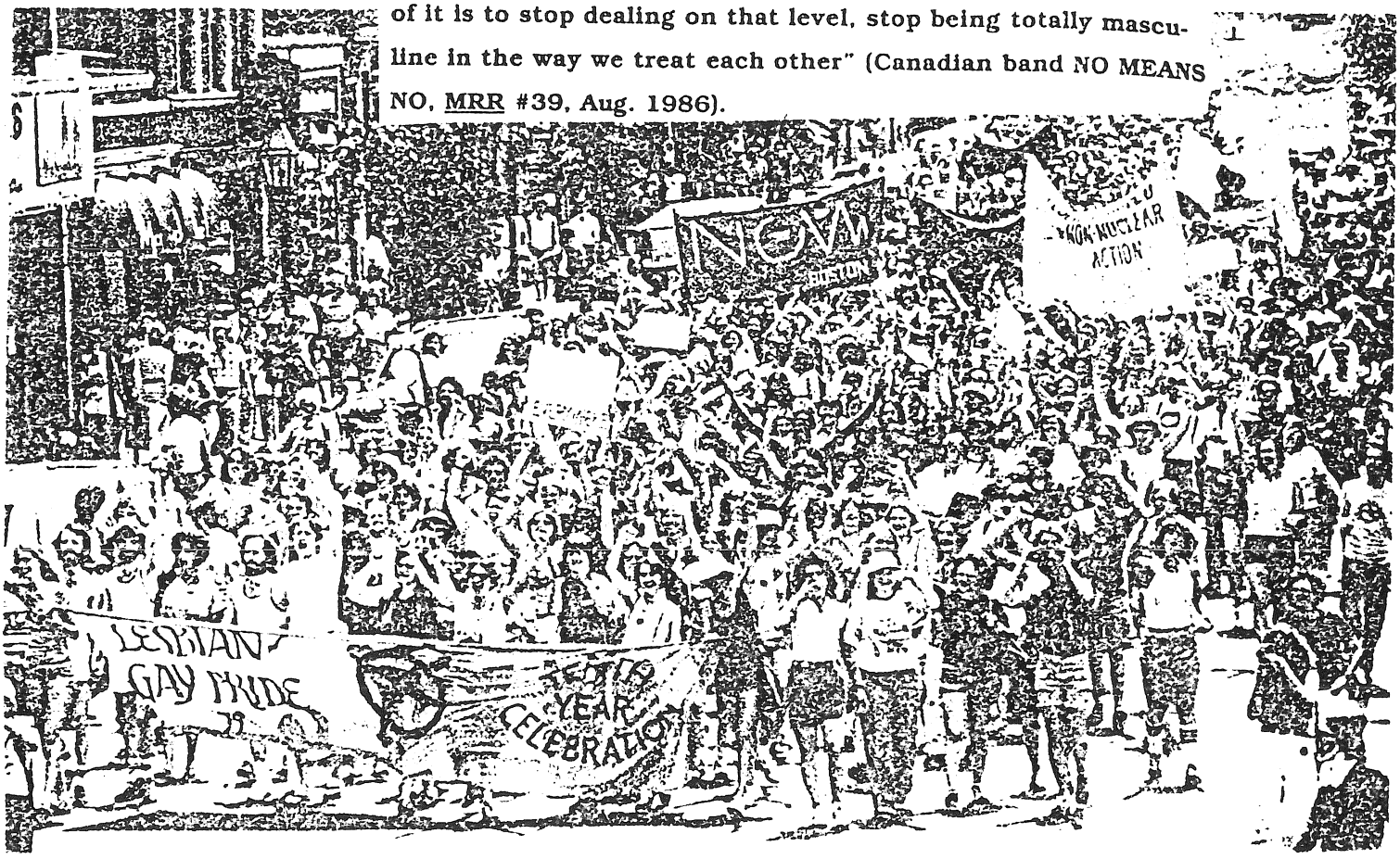


"To me, the idea of the way men treat women is a good symbol for the way the world is run now. It's possessive, it's based on fear and insecurity.... The ideas of nurturing, creating, and accepting to me are feminine virtues. As opposed to the male defects which are owning, destroying, and controlling. The total male attitude and male domination in society has brought us to the point of self-destruction. One of the ways to get out of it is to stop dealing on that level, stop being totally masculine in the way we treat each other" (Canadian band NO MEANS NO, MRR #39, Aug. 1986).



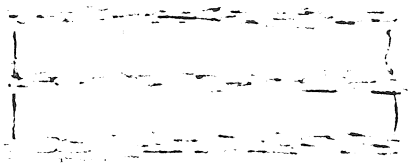
This recipe is really quick and easy & tastes great.

Vegan Vanilla Slice

Ingredients:

* 4 sheets froz. puff pastry
* 1 cup castor sugar / alternative sweetener
* ¾ cup fine cornflour
* ½ cup custard powder
* 1 litre soy milk
* 2 tsp vanilla essence
* 1 tbs margarine

Finished product should look like this.



Passionfruit or lemon icing tastes good w/ this.

Method:

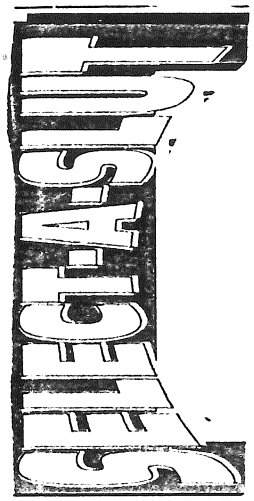
1. Cook pastry 1 sheet at a time in hot oven until brown.
2. Combine dry ingredients.
3. Slowly add milk.
4. Melt marg on stove & when melted add mixture slowly.
5. Cook <u>slowly</u>, (if cooked too fast, custard will become lumpy) stirring constantly, until very thick.
6. Remove from stove, add vanilla & stir.
7. Place between sheets of pastry (the fourth sheet is to fill in any gaps) → pastry + custard + pastry + custard + pastry. Refrigerate & ice if desired.

Not all sex is 'good',
As long as sex involves womyn as object, man as exploiter,
As long as sex reinforces fundamental inequalities,
As long as violence is sexy,
As long as rape, battering, incest, sexual harassment, & pedophilia are accepted as 'normal' expressions of male sexuality,
As long as sex is equated with rape,
As long as sex is by the boys, for the boys & about the boys,
I will refuse to have it.
When our minds think in the oppressor's language, our mouths speak it, our bodies act it.
For too long I have learnt that it is okay for others to colonize my mind & my body.
Now I'm saying it is not okay.
Now I am saying no.
I won't allow my mind & body to be fucked over.
My mind will not think their language.
My mouth will not speak their language.
My body will not act their language.

Michelle Jury 1999

pornography...

Why is it Hardcore when it defines the evils of society?



To argue that pornography is purely pleasurable entertainment and does not violate, oppress and objectify that human body is both hedonistic and ignorant.

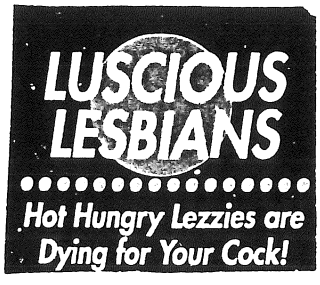
Pornograhy is especailly detrimental to women. The multi billion dollar industry plays a major part in societies problems, regarding sexism, sexual and domestic violence and the oppression of sexual reality.

Women who partake in the sex indusrty rarely do it to satisfy themselves sexually. External influneces such as poverty, unemployment, lack of skills and work experience and drug addiction can all lead women to sex work.

Pornographic films are particularly damaging for the women involved. The sex scenes are often painful, rough and dirty, yet no matter the circumstances the woman must constanly appear orgasmic, never expressing pain of fear she may feel.

Pornographic film producers admit that the sexual positions that create the best camera angles are mostly painful and uncomfortable for the female counterpart, yet they insist on it being essential to produce the best effect.

The roles that women play in these films are most likely oppressive and defineatley objectifying. Pornographic films are based around story lines featuring a dominant character and a subserviant one. Sex scenes never portray an equal partnership, there is always control and this character is more often than not the male. This is relevent when there is one man present in the scene, if a man uses harsh and intimidating language or plainly just uses the physical strength factor. The point is always made that there is someone with control. Examples of this suppression and oppression appears when one party is tied up. The person is completely helpless and is at the mercy of the dominator. When a person uses such script as 'you want it' or 'you are going to lie there and take it'. These statements are not questions, they do not give the oppresses an option. The female will be potrayed as if she enjoys being dominated, she enjoys being forced into it, she enjoys being slapped around. Do you really think this is the case? She is constucted as she needs the man, she has to have his sex, she needs his penis to make her feel whole, she wants him to be rough. Does she like it? Lets take into consideration that the audience this is aimed at is a male one, these are male fantsies and male producers, I think our answer is NO.



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Why are 'lesbians' dying for a man? Distortion and disrespect to homosexuality.

I am currently compiling a large amount of information on this topic, It is much too large to cover in this zine so I have decided to briefly touch on the language used in pornography and how it can be damaging to women by objectification and destruction of her sexual reality. This is only scraping the surface as it is an extremely in depth issue, but I feel it is relevant to the readers of this zine so I have decided to write a short piece.

SHOCKING SEX CRIMES

↓

Glorifying rape, incest and other criminal activities. Sexualising violence

FAT FUCKING FANNIES!!

↓

Making a joke at obese people, women who are fat are laughed at, the callers are probably overweight too yet no one cares

BLACK BITCH IN THE BARN

↓

racist & disrespectful to what other cultures have suffered through. Stepping back to when slave women were raped, sexualising torture.

STUDS & SLUTS RODS & CUNTS FUCKS & SCORES

The language in which the patriarchal society constructs is clearly evident in pornography. Language indirectly indoctrinates our sub conscience. Each word and expression is shadowed by a tone and a preconception, together this determines how we perceive the subject, object or statement. It automatically transforms the objective into either positive or negative.
Pornography cleverly, but somewhat unconsciously splits and divides these tones according to gender. A rather common marketing strategy, satisfying the consumer at any others expense. Pornography does this, supporting the masculine with praise, encouragement and power, whilst subordinating the feminine with degradation, restriction and passivity.
When referring to a MAN pornography places his [redacted] gender and sexuality at the top of the hiarachy. He is a STUD- he is the MASTER. To be a stud is to be sexually promiscuous. Stud- a term even women utilize to refer to an attractive male. A stud is not only a label it is a lifestyle that some males aspire to live . Pornography allows every man to feel like a stud, to be in control, without feeling sexually vulnerable or inadequate.
He is the MASTER. he is the ruler, the decision maker, the controller. Master describes the person with the ultimate power. Sado Masochism allows the roles to be switched either way, forming the illusion that women are capable of possessing the same domination but in reality the male ALWAYS remains at the top because HE is the viewer, HE is the stud, HE is the master. Women will never be called studs , she will never praised for being sexually promiscuous .
Women are sluts, regardless of their sexual position she is a slut. She may be a prostitute, she may be a virgin, she will be called a slut.
SLUT,BITCH,WHORE,SLAG
A slut is dirty, a slut is cheap.
The characters in which masculine minds create are 'sluts' , they evolve from male fantasies, they are consumed through male desire.
Where is the logic in this? Men construct the slut, they produce it, demand it, watch it and label it 'Sluts' a term that exists only to separate the genders, degrading the woman and her sexuality, keeping her silent, keeping her ashamed and keeping her in line A slut is dirty, a slut is cheap, a slut is a woman, a stud is a man. Recognise the difference.
Genitalia is mentally and emotionally mutilated by 'pornography language'. These distortions give our genitals personas, they give our genitalia roles to play.
CUNT,PUSSY,FUCKHOLE,MANHOLE,SLOT,SUIT

Pornography desensitises and objectifies the word 'cunt'. It takes this highly offensive insult and transforms it into a part of the female anatomy and visa versa . 'cunt' fits perfectly with the 'toned' sub concience I was previously discussing. Cunt is an aggressive word that mirrors, dirty and unclean. 'Cunt' does not glorify, beautify or celebrate women's sexuality, in fact it degrades and repulses it.
'Fuckhole' is the ultimate example of how pornography perceives women. 'Fuckhole' sums up a woman's role in the industry. It implies that women have nothing more to offer than sexual pleasure for men. 'fuckhole' is belittling and oppressive.(I would like all those people who think pornography is equality to write to me and explain the justification and liberation in the word 'fuckhole')
unlike the vagina, the penis is worshipped. The male member- rod, length, cock, slab of meat, shaft, schlong. Objective tones? Along with the various nicknames for the penis is the words used to describe and enhance it. Thick, Slick, Giant, Huge, Throbbing,etc, note none of these are "wee willy' or "dangling doodle". These all describe the penis as having a sense of superiority and power, and in pornography this is the truth.

This lady looks as if she has been picked off the street, who needs extra money, she is not enjoying herself posing for 'porn' at all.

sexualising domestic violence

The rise of the penis indicates its time for sex. Regardless of the woman's arousal or feelings, the slab of meat expects the cunt to be there to satisfy it. A woman will never possess this same sexual urgency in pornography because she lacks a noticeable physical change, Is this the reason why mens genitals are worshipped and women's are used by general society as insults?

A woman will never be complimented unless it is to praise the male for his find, for his score.

In pornography he 'pounds' her, he 'bones' her, he 'slams' her, he 'jams' her but most of all he 'fucks' her.

She 'will lay back and take it' she will 'be punished like she deserves' she will be 'fucked'. This is the way pornography is constructed. She is fucked, he has scored.

Her pleasure is exaggerated to demonstrate his sexual ability and once again refer to his amazing 'rod. She is either uncontrollably orgasmic or her reaction is completely ignored(more relevant to reading materials) . In these circumstances a detailed description of his cum shot, onto her face is illustrated, yet whether or not she even achieved an orgasm is not mentioned at all.

A beautiful woman is used to compliment to mans 'score'. "He mostly wanted to bang Mason so he could point her out to his friends and say "hey see that gorgeous girl over there, I fucked her"" –*Petite may 99*

Pornography language is highly detrimental to women . It gives the viewer a greater sense of superiority and power over the opposite sex, it language does not indicate any perception of equality. These ideals may not be openly expressed in real life , but it is undeniable that this mindset and sub conscience conditioning would be carried on through all area of life and relationships.

Pornography sets a double standard for women. Pornography oppresses our sexuality because if we are openly sexual we are called 'sluts' , and after all 'sluts' are dirty, 'sluts' are cheap. Pornography is male sex, and this is why women do not freely take part, male sex disregarding the presence of female desire, suppressing that we even have libidos instilling fear that we will be called sluts, or even worse, and average women being called a 'prude'.

Name-calling is an effective way in discluding our gender from the industry, therefore enabling the masculine to disrespect and degrade women without limit.

The language pornography uses is restricting genderequality, the words pornography uses and people in life use must be clearly thought about because word indoctrinate, words teach and unteach.

Expose yourself to this , think about it, you may find yourself completely disagreeing with me, but you might find feeling what I am, hearing what I am and seeing what I am through the eyes of a white heterosexual woman.

XkirstyX

"Your parochial background
Vanished in the wind
Perhaps a pornographic future
And a million dollar friend
You tried so hard to always be the one
You're loved by all men
But respected by none"
-Mike Ness

Your CHAINS WON'T Hold us Your laws won't Break us
We exist we rebel we will be heard
Culture may oppose us but we still fight
No Apologies No excuses No more lies
Today we ride Today we fight Today we win

STATISTICALLY THERE IS MORE CHANCE OF BEING STRUCK BY LIGHTNING THAN BEING RAPED BY A STRANGER OFF THE STREET...

Society screams "hang the bastard" if an unknown attacker rapes, yet the law states "the line is too hazy" when a friend or relative rapes.
Men rape 1 in 4 women. The severe majority will be trusted by their victim.
'Rape is more common than left handedness, heart disease, or alcoholism'
Wake up society, address the problem of DATE RAPE with the urgency it is calling for.
This haziness allows criminals to walk free
This haziness allows men to make up definitions of assault
This haziness allows us to turn a blind eye to a crime that effects 25% of all women and every person she knows.
DATE RAPE- dominance, intimidation, trust, DATE RAPE
Men use trust as a weapon, it allows them to set up the situation. Trust is the reason why women are constantly trapped and why DATE RAPE will occur again and again.
"she asked me in for a drink, she was implying sex"
She asked him in for a drink because she trusted he wouldn't violate her
Why don't you get that sick feeling when I say, "her husband made her have sex with him" lie you do when I say "he broke into her apartment and raped her"
SAME crime SAME motivation SAME result SAME damage
Lets start tacking this problem of DATE RAPE
It is not only violent, abusive and criminal when it is someone YOU love
With every woman raped is a woman physically and emotionally violated, a group of friends and family angry and repulsed and a society that looks away.
DATE RAPE is our problem, don't avoid the topic because its taboo , don't ignore the problem because it doesn't effect you. Silence?
Silence is why DATE RAPE victims feel embarrassed, ashamed and guilty, silence is why these crimes are not reported, silence is why rapists walk free, Silence feeds the cycle
Encourage DATE RAPE by saying nothing
This is reality, this is life, this is freedom ,this is truth

XKIRSTYX

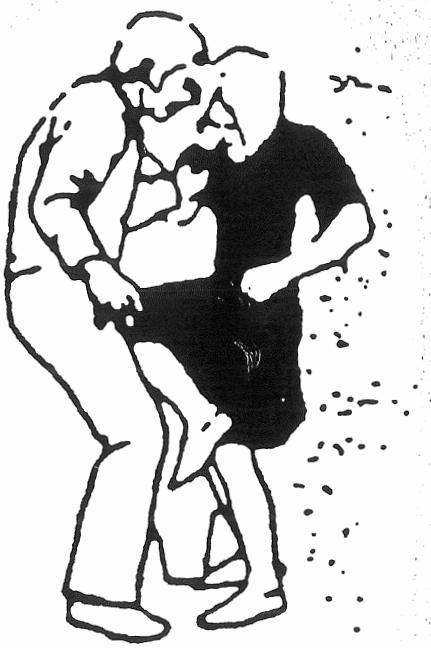
CRISIS & SUPPORT LINES
(24 Hours, 7 days a week, including public holidays)

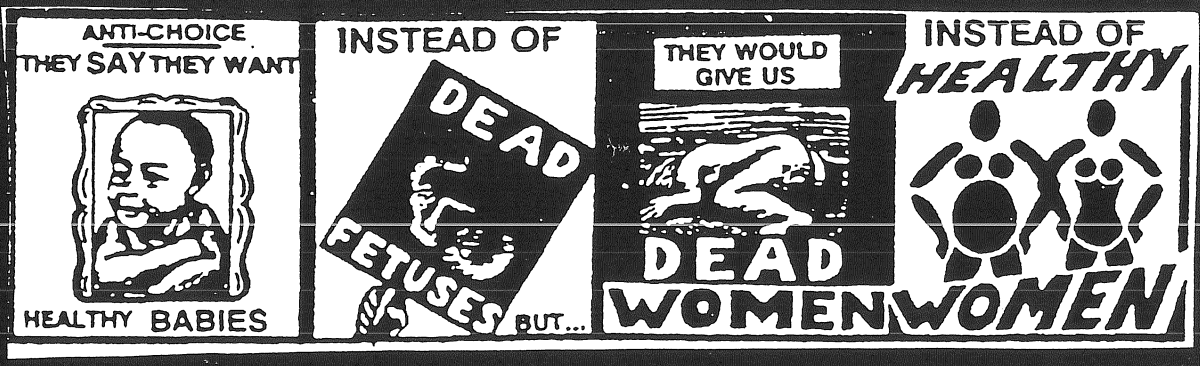
NSW COUNTRY
Free Call
1800 424 017

SYDNEY METROPOLITAN
(02) 9819 6565

NSW Rape Crisis Centre:
Working Against Sexual Violence

DEAF & HEARING IMPAIRED
TTY (02) 9181 4349





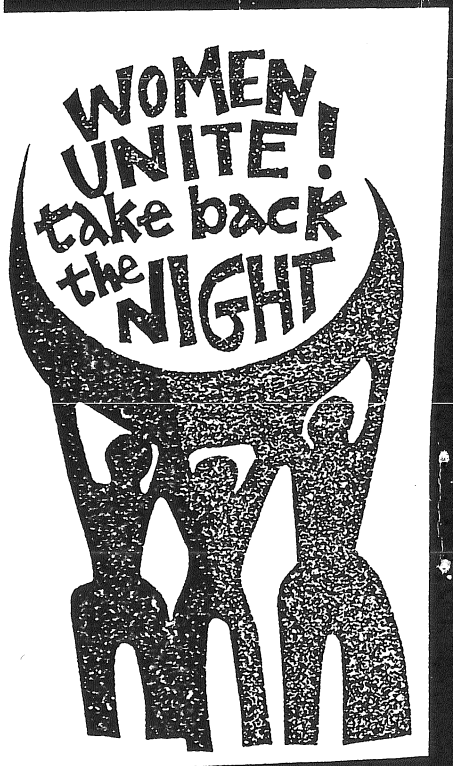
'Orgasmic freedom has been a male right, said Susannah, with any womyn they wanted to fuck, since the beginning of patriarchy.

It is a very great freedom, I said. Once I experienced it, I felt I had been reborn. Now, when Winston hammered away on top of me I thought of myself as a castle with a thick iron door against which his puny member was useless. And then, with Gena, one kiss, the slightest, most feathery breath opened me like a rose. It was magic & I was eager to discover if anyone I knew shared it.

And did they? Asked Susannah.

For the most part, no, I said. Which puzzled me. Married wimmin I haltingly queried didn't have it. My older sisters didn't have it. My neighbour's daughters didn't have it. And so on. They had the yearning for it, they ached for it, they pleaded & begged for it, they listened to songs that described & promised it, but generally speaking, orgasmic freedom was not something you could assume was had by every brightly painted, sensuously scented womyn walking down the street.'

From 'By the light of my Fathers Smile' Alice Walker. p133.



BRING YOUR TENT & JOIN US IN OPPOSING GENOCIDE AND ALL ITS DIRTY LITTLE CULPRITS
SUPPORT KOORI HEALTH!

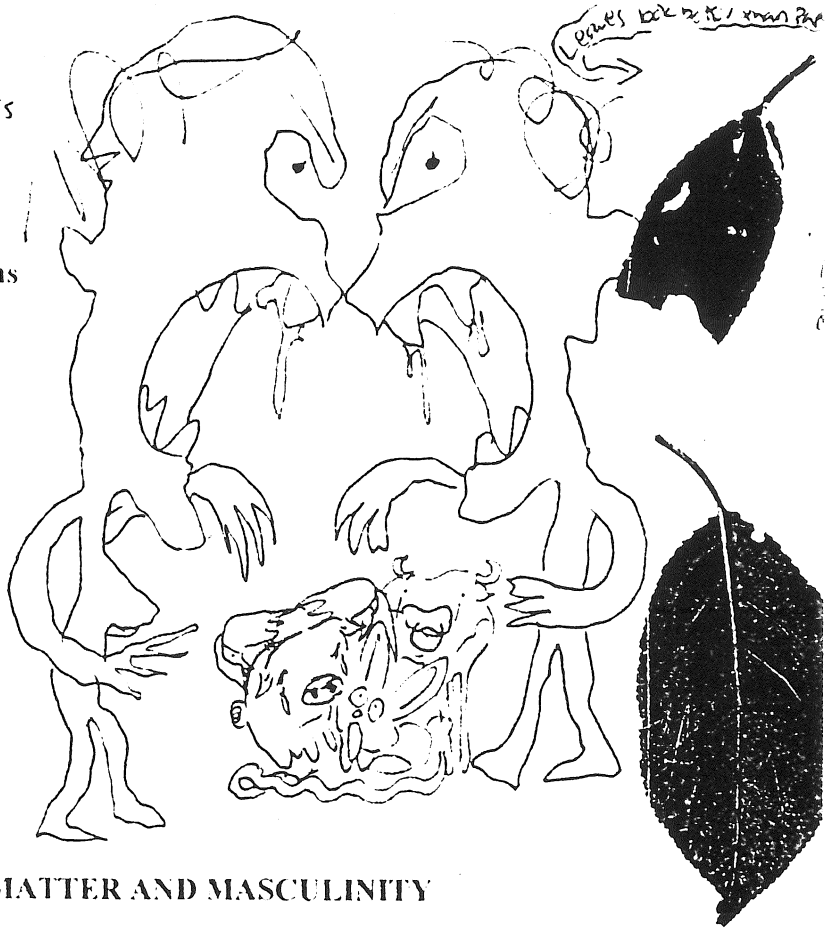
SUPPORT THE TENT EMBASSY AT WOLLONGONG UNI
REINSTATE THE INDIGENOUS HEALTH DEGREE

FORCEFEED humanity
A guidebook to dealing with humans

The human disease
Simple in form
Divine in self-inspiration
Deadly in contact

If you can, run
Run fast run far and run true
To slip to fall to turn back
Is to die

If you can't avoid a human
Play dumb and lick their hand
Try to avoid eye contact
And never, ever talk



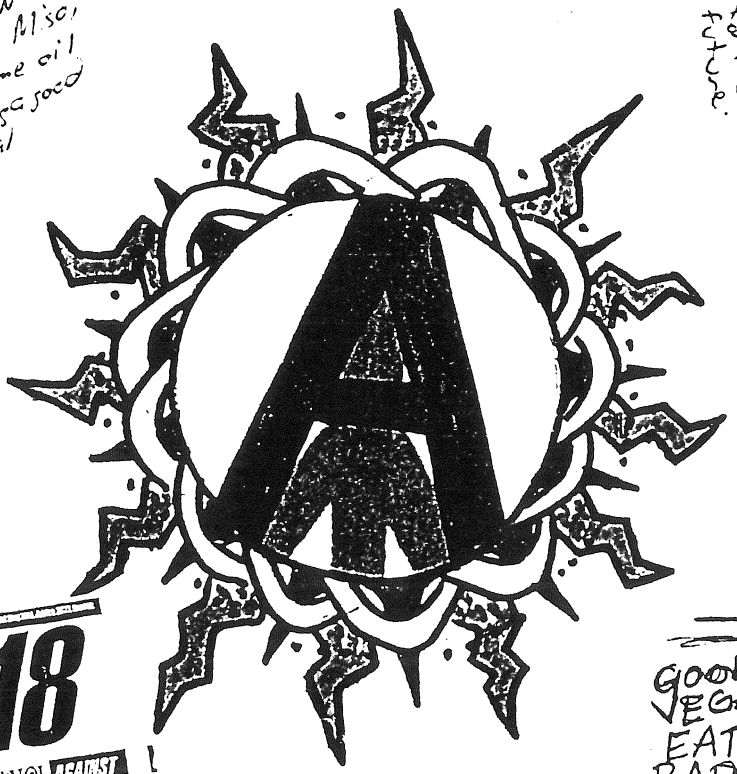
WARPED INFUSION OF MIND, MATTER AND MASCULINITY

Son you're a man today
Out of the house and on your way
Find a woman, Take her as your own
Just like any tool,
Replace her when the fuse is blown

BROWN RICE, MUG, MISO, SESAME OIL MAKES A GOOD MEAL

Page for the future.

fuck the governments that control me
fuck the systems that oppress me
fuck the cultures that oppress me
fuck the images that enslave me
I reclaim my voice
I reclaim my life
I reclaim my world



J18
GLOBAL CARNIVAL AGAINST CORPORATE TYRANNY!
PUBLIC HOLIDAY!

GOOD VEGAN EAT BAD HUMAN

THIS PAGE DESIGNED BY PRIME MINISTER John Hazard and PREMIER Bob Can't. except the toxic bits which MAKE IT THIS PAGE IS POISON FREE

People allergic to Positive Change or yeast *

This delicious & versatile cheese sauce can be used w/ pasta for cheesy macaroni, w/ lasangne or anything else...

Matt's [illegible]

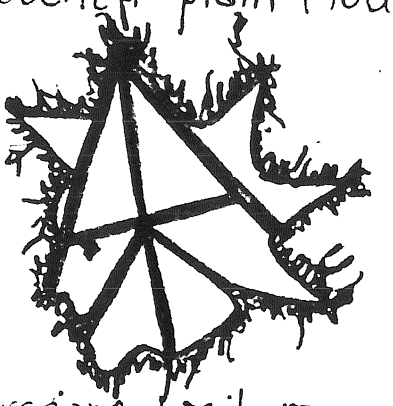
Cheesy Vegan Sauce

(for best results be dedicated to non-violence)

(for ½kg of pasta)

Ingredients:

* ¼ cup savoury yeast
* ¼ cup whole wheat unbleached plain flour
* 1 cup water
* 2 tbs peanut butter
* 1 clove garlic, diced
* 1 tsp salt
* 2tbs mustard
* 1 tbs soy sauce
* other spices to taste eg: oregano, basil, rosemary, chilli...



Method:

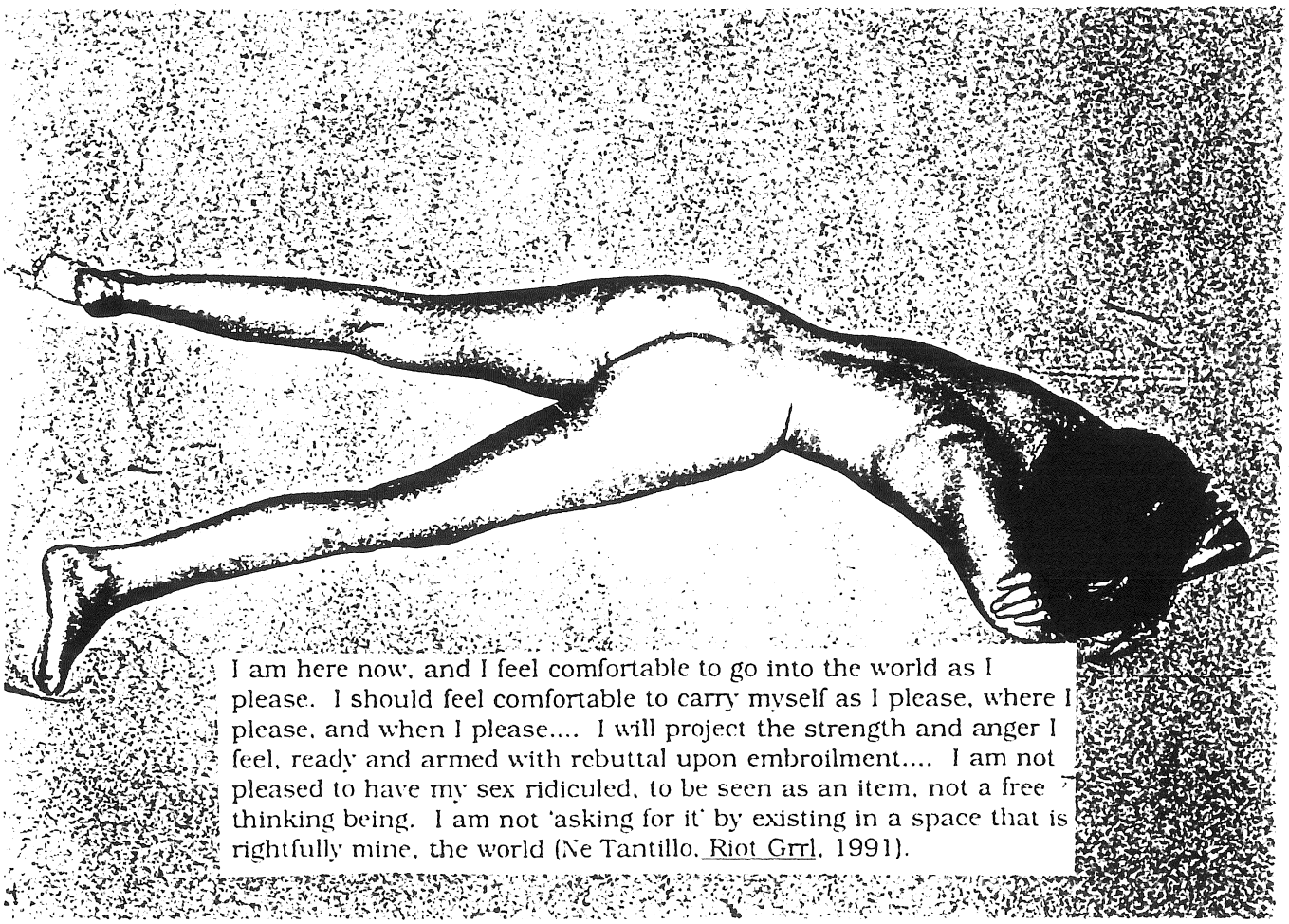
1. Mix water, flour & yeast in saucepan until smooth.
2. Heat on medium setting, adding p.butter when hot.
3. Stir until combined.
4. Add spices. Add additional water to thin / flour to thicken until you reach required consistency.
5. Mix w/ cooked pasta & devour... enjoy!

THIS FOOD DOESN'T FEED FASCISTS, RACISTS, SEXISTS, HOMOPHOBES, ARTISTS, CORPORATE BUSINESS MEN, SPORT HUNTERS, BATTERY HEN / FACTORY FARMERS, ABUSIVE HUSBANDS, WIVES, PARENTS, OR

"Feel the pain, I feel it too
Have your hedonistic
ways got the best of you?"

**I would like to take this chance to thank all
Of the beautiful people who helped bring another
Issue together. Thankyou to my record collection for
Reminding me daily what it TRULY means to be hardcore
Please feel free to write in response
NO COMPROMISE NO REGRETS NO APOLOGIES**

**XKIRSTYX
14 / 45 Macdonald street
Erskineville
2043
nsw**



I am here now, and I feel comfortable to go into the world as I please. I should feel comfortable to carry myself as I please, where I please, and when I please.... I will project the strength and anger I feel, ready and armed with rebuttal upon embroilment.... I am not pleased to have my sex ridiculed, to be seen as an item, not a free thinking being. I am not 'asking for it' by existing in a space that is rightfully mine, the world (Ne Tantillo, Riot Grrl, 1991).

Eat Rice have Faith in wimmin.

Eat rice have faith in wimmin
What I do not know now
I can still learn
If I am alone now
I will be with them later
If I am weak now I can become strong
Slowly slowly
If I learn I can teach others
If others learn first I must believe
They will come back & teach me

.....

Slowly we begin
Giving back what was taken away
Our right to the control of our bodies
Knowledge of how to fight & build
Food that nourishes
Medicine that heals

.....

Eat rice have faith in wimmin
What i do not know now
I can still learn

Fran Winant.